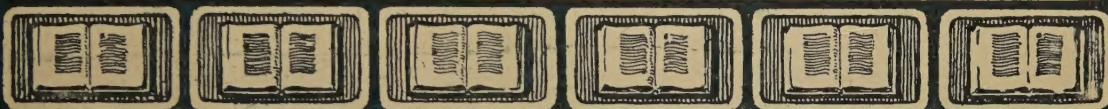


BIBLE SOCIETY RECORD

222 Madison St
Pacific Theo Seminary Sep 05



Prof. Judge and Treasurer. *A. C. Durand, Sec. to Prof. Jenks.* *Mr. Wilcox, U. S. Consul-Gen., Hankow.* *Viceroy Tuan Fang* *Prof. Jenks and Chinese Sec.* *C. F. Gammon.* *Taotai.*
Two Official Interpreters.

Prof. Jenks, U. S. Commissioner to China for Currency Reform, and his Party. (See page 178)

Published Monthly
 BY THE
AMERICAN BIBLE SOCIETY
 NEW YORK CITY

HEN FEIBL MAWR FY MAM.

Gau y Parch John Phillips (Tegidon).

MIL henffych, Feibl tirion, wyt werthfawr genyf fi,
Ae anwyl gan fy ngalon yw'r olwg arnat ti;
'Roedd ynwyf dyb barchedig, cyn imi droedio cam,
Mai rhywbeth cyssegredig oedd "Beibl mawr fy Mam."

Mil harddach yw'th ddalenau, a'u holl gornelau'n troi,
Na phe baent aur ymylau a chlaspiâu heirdd i'w cloi;
Nid anmharch wnaeth dy faeddu, nid anghof roes it' gam,
Ond trysor pena'r teulu oedd "Beibl mawr fy Mam."

Pan fyddai'r dydd yn agor, ac yn yr hwyr yn fad,
Ti fu yn gweini'r allor deuluaidd gyda 'nhad;
Ond Ow! daeth chwalfa weithian i'r teulu mwyn dinam,
Nid oes ond mi fy hunan a "Beibl mawr fy Mam."

'Rwy'n cofio Mam yn burion, dan aethau profiad llym,
Yn sugno o'th gysuron, yn cael ohonot rym;
Dan eithaf aeth a chyni, mewn hedd angoffa'i cham,
Nid oes gyffelyb iti, "Hen Feibl mawr fy Mam."

A phan ddistrywiai anghau ei phabell hyd ei sail,
Hi bwysai ar y seiliau ddatguddiwyd ar dy ddail;
O! cynal f'enaidd inau, pan f'wyf yn rhoddi llam
I'r bythol faith drigfanau, "Hen Feibl mawr fy Mam."

Oes dynion ar y ddaear, dan rith sancteiddiawl fri,
Am ddwyn fy Meibl hawddgar am byth o'm meddiant i?
Na feiddiwch ein hysgaru, chwi wnêwch a'm henaidd gam,
Mae 'ngalon wedi'i *chlymu* wrth "Feibl mawr fy Mam."

Hi rho'es ef i'm wrth farw, gan dd'wedyd wrthwy'n llon,
"Rhwym hwn o gylch dy wddw', a gwisga ar dy fron;"
Af at y 'stanc i drengu, mi hunaf yn y fflam,
Cyn rhoddaf byth i fynu "Hen Feibl mawr fy Mam."

BIBLE SOCIETY RECORD

VOLUME 49

NOVEMBER, 1904

NUMBER II



EDITORIAL NOTES.

THE receipts, published in accordance with our now established custom, are as follows:

	September, 1903	September, 1904
Gifts from Auxiliaries.....	\$753 23	\$899 29
Legacies	800 00	6,892 36
Church Collections.....	4,059 48	4,257 33
Gifts from Individuals.....	204 89	1,951 91
	\$5,817 60	\$14,000 89
	April 1 to Sept. 30, 1903	April 1 to Sept. 30, 1904
Gifts from Auxiliaries.....	\$5,608 40	\$5,829 28
Legacies	44,614 34	10,563 73
Church Collections.....	13,804 59	20,831 62
Gifts from Individuals.....	10,166 24	19,384 54
	\$74,193 57	\$56,609 17

It will be seen from this that the outlook is a little better at the end of six months than at the end of five, as reported last month. Nevertheless, we are \$17,584.40 behind what the first six months of the last year showed—this in spite of the fact that church collections have increased \$7,077.03, and gifts from individuals \$9,218.30. A large deficit in receipts from legacies counterbalances this increase of gifts from the living. We cannot express too fully our hearty appreciation of the efforts of churches, auxiliaries, and friends of the Society which come to its support. But in spite of them we are still far behind what we need for the year's work.

ELSEWHERE in our columns in the usual place will be found an account of the proceedings of the Board of Managers, and in it will be found noted an interesting visit made by a deputation from the Welsh Calvinistic Methodist Church, bringing to the Society an expression of renewed interest in its work and conveying certain suggestions on behalf of the General Assembly of this church. The brethren who were present were most cordially welcomed, and their visit was in every way a notable episode in the history of Board meetings. We are indebted to the Rev. J. M. Hughes, who is deeply interested in the matter, for a copy of a Welsh poem which appears on the opposite page. We make no apology to our English readers for enabling the Welsh friends of the Bible Society to read again this old poem, written sixty or seventy years ago by an eminent Welsh minister. The title of the poem is "My Mother's Sacred Book."

IN our last issue we published a letter from the Rev. J. Roberts, of the Shoshone Mission (Wyoming) of the Protestant Episcopal Church. We have since learned from him that Michael White Hawk, the translator of the Gospel of Luke into Arapahoe, was one of his old pupils. Mr. Roberts was with him helping and guiding him as he translated, the work occupying about one hundred and fifty days. Mr. Roberts considers the Arapahoes a superior people, belonging to a different stock from many of the other Indian tribes among whom they live. The Rev. Mr. Coolidge, whose picture also appeared in the *Record* last month, was rescued when a little boy by United States soldiers from hostile Indians, and after many strange happenings was ordained as a minister and became a missionary to his own Arapahoe tribe. The value of the Bible to such laborers as these cannot be overestimated.

THE following resolution was recently adopted at the last general meeting of the Mexican Mission of the Seventh Day Adventists held at Tacubaya, Mexico, in September:

"Resolved, That it is the sense of this conference that the American Bible Society is doing a great work in scattering the Word of God throughout this republic.

"Therefore, we recommend that our laborers co-operate with it in its efforts to spread abroad God's Word, and we recommend that an annual collection be taken in our churches for the benefit of this Society."

GEO. M. BROWN, *Chairman.*
A. G. BODWELL, *Secretary.*

We are happy to recognize the kindly appreciation of these brethren of our work and to do what we can to co-operate with them.

WE have received a most interesting little booklet which bears the inscription—"The International Sunday-School Lesson, The Methodist Episcopal Mission, Inhambane, East Africa, being the first Sunday-School Lesson ever Published

in the Sheetswa Tongue. August 21, 1904. Printed on the Mission Press by Mission Boys." It will be remembered by our readers that the Society published not long ago the Sheetswa New Testament, translated by the Rev. E. A. Richards, of the Methodist Episcopal Mission in Inhambane, and the lesson for the day here printed from this Testament is the 28th chapter of Matthew ("Matewu"), the first fifteen verses. The Sheetswa language is used by something like three million people in East Africa, and we have recently had requests for a few copies of it from South Africa also, from the Congregational missionaries there.

THE following action was taken at a recent meeting of the Presbytery of Puerto Rico: It was decided that a collection should be taken once a

year in each congregation to help the Bible Society in its work on the island. It was also ordered that a Committee should be appointed to express our sympathy with the work, and to request the Society not to diminish its work on the island. The following Committee was appointed to communicate with the Bible Society—Rev. J. A. McAllister and Mr. Bruno Rodriguez. Dr. Fox was present at the Presbyterian Church in San Turce, in 1902, when the first collection, so far as known, was taken for the American Bible Society in the island, and we heartily appreciate the good-will shown in the above action. We lament most sincerely that the appropriation for Puerto Rico has been reduced to \$2,000 per year, exclusive of salary and agency expenses. This is not nearly enough, but we could do no better with the lessened funds at our disposal.

FOREIGN DEPARTMENT.

A RECENT WORD FROM CHINA.

DR. HYKES'S absence in this country has thrown an unusually heavy burden of labor necessarily upon his co-laborers in China. Dr. Myers, who went out a year ago, was compelled to leave Shanghai and go to Japan, finding the climate in the summer months too severe for him. Mr. Gammon, whose post is in the north, has for several months past made several journeys between Tientsin and Shanghai, though spending most of the time in Shanghai.

Our readers will be interested in the picture on the cover page, which refers to an interesting and important national incident. Prof. Jenks was sent out as a special United States Commissioner to China for currency reform and happened to be a companion of Mr. Gammon in traveling from Shanghai to Tientsin. His mission in China has a direct bearing on the comfort and success of all mission work, and in a special manner of our own work. Perhaps the necessity for some such undertaking can be well set forth in a recent letter from Mr. Gammon, as follows:

I can quite see how it would be difficult for you to understand the silver question in China—few of us do—but it is, after all, partly easy to understand. The proper Chinese currency is raw silver, which is used in what are called "shoes," or pieces weighing fifty, ten or twenty ounces (Chinese *taels*). This is the currency all over China, especially in the interior. In trade the native shopkeeper will cut off from one of these shoes as much silver as is necessary to make the desired purchase. So far this is simple. But complications come at once from the fact that there are

different grades of silver, different degrees of purity, and confusion is added by a different standard of weight in almost every "hsien," or county. That is, a tael in one place is worth more or less than the tael in a place a few miles off. In all of the coast cities, where foreigners trade, the silver dollar has been introduced, mostly those coined in Mexico and imported, but now also those made by the British for Hongkong. Another element in the problem is introduced by the use of the copper coins, or *cash*, which is perhaps more the standard of currency than silver. Now this silver, in shoes or in dollars, varies in value daily, according to the laws of supply and demand in the world's market. A dollar to-day is worth, say, 49 cents, United States gold, 750 cash make the dollar, and the tael is worth in gold, say, 60 cents. Tomorrow it may be that the dollar will be worth 52 cents, the tael 64, and the dollar exchange for cash 797. This is the silver question in China. The dollar is worth just the price of the silver it contains (though actually it has as much silver as the United States silver dollar, the price of which is kept at par with gold by the government), and the dealing in taels is dealing in just so much raw silver at the daily market price. The dollars are not used at all or accepted in the interior, except in some few places where they have lately been introduced, and then only at a discount. This is exactly the conditions faced by our government in the Philippine Islands, but they now have a fixed currency, and this is what Prof. Jenks is working on here.

It can readily be seen from this that our own work will greatly profit by any improvement brought about by a more stable currency. When Prof. Jenks

returned from Peking, to Hangkow he invited Mr. Gammon to go with him, acting as his interpreter part of the time, and as Mr. Gammon was obliged to return to Shanghai and desired to explore the country, he accepted the invitation and gives a full description of his experiences.

Traveling as he did in behalf of the government, he was accorded the rank of viceroy by the Chinese, and we were all sent through as guests of the government, though this had not been anticipated. From Peking to the end of the railway, some 250 miles, a special car was put on, and on leaving the railway we found that instructions had been sent from the Court to all officials on the way to see that we lacked nothing. Hence haughty magistrates left the cities to meet Prof. Jenks and escort him to places already provided for our entertainment; carts, sedan chairs, mules, soldiers, and coolies were all placed at our disposal, and our arrival and departure were telegraphed direct to Peking and messages sent ahead to each district to inform other officials of our coming. China can undoubtedly take good care of people when it meets with her desires. We left the direct line of the railway now building and visited some English mines in the hills on the borders of Shensi, which also offered opportunity for us to visit a loess region and enter the homes of the cave dwellers there. At K'ai Feng Fu, the capital of Honan, we were royally treated by the Governor, who, on our first visit to him, paraded his troops in our honor and made a very fine display. He placed at our disposal four of his personal attendants, whose duty it was to see that we had guidance and entrance to every place of interest which we cared to visit, among which was the site of the palaces of the Sung Dynasty, the rulers of China over two thousand years ago. Here we saw the original throne, a magnificent block of stone, covered with huge dragons carved in strong relief. But what interested us most was the investigations we were able to make with regard to the colony of Jews who came probably from the Holy Land and settled in K'ai Feng Fu, with the permission of the emperor, about the year A. D. 911. Several travelers of modern times have endeavored to learn more of them, including Martin, Mills, and Schereschewsky, but the city has always been so notoriously anti-foreign that they were never permitted to remain there, and the latter was ordered from the place before seeing one of the Jews. With us it was different, and we did what we desired, with the assistance of the Governor's own escort and troops enough to keep off the crowds from places we wished to photograph.

The site of the Jewish tabernacle is now vacant and partly covered by a pool of stagnant water, on the borders of which many of the Jews still live, while others are scattered in other parts of the city. The last of their temple disappeared only forty years ago,

though they had before that lost much of their ancient religion, and by intermarriage with heathen Chinese had become worshippers of idols. At the death of their last rabbi, the last who knew anything of Hebrew, they lost every sense of their religion, and, falling into poverty, they sold, piece by piece, the temple itself, while their Scriptures gradually disappeared. We were told that the last parchment (written in Hebrew, of course, which no one could now read) was used to make trousers for the women. They even began to sell their land, and in a fight over this some forty-five were once killed. The magistrate at that time, with considerable wisdom, issued them a new deed, on which it is stipulated that no sale of any portion of this land may be made without the consent of all the members of all the families. As there are perhaps seven hundred individuals, it is not probable that they will ever all agree to any sale, and this fact has preserved the site up to the present time. Fortunately the old Jesuits have left very full descriptions of their temple, modes of worship, inscriptions, etc., else little would be known of them. Modern travelers have been able to locate only one tablet remaining from those of the tablets, carved on both sides (at different periods) and telling much of the Jewish religion, besides giving the names of the families of the colony, the date of the rebuilding of the temple (often destroyed by the frequent floods from the Yellow River), and the names of Old Testament characters, such as Abraham, Moses, etc., all in Chinese. This remains where it was placed some little time before the discovery of America! But we were fortunate enough to discover a second tablet, against which the house of one of the Jewish families had been built, and which was entirely concealed, save for one edge, by a mud wall built against the face of it. The head of the family readily gave his consent to the removal of the wall, Prof. Jenks paying for the labor, and we had rubbings taken from this interesting stone, as well as from the other, meanwhile interviewing the Jews themselves. Strange to say, in spite of two thousand years of intermarriage with Chinese, they possess the Jewish features to a remarkable degree, especially the nose! We wondered if imagination had anything to do with this, but in picking Jews from the crowd we made no mistakes. I shall have pleasure in sending you rubbings from these tablets, together with a more full account of what we learned in the four days we remained there, and I feel sure you will find it of value for publication. There is now a Jewish Society (foreign) in Shanghai endeavoring to raise funds for the rescue of the K'ai Feng Jews, and by them I have been asked to prepare a paper, with illustrations, which they will publish for the good of the work. I may say that my sympathies were aroused at the sight of these people with such a past, and I should be glad to see the land reclaimed, the temple rebuilt, and a rabbi there to teach them.

They have fallen mightily, it is true, but through it all they have kept a sense of pride and have always felt that they were not as the Chinese, but as the foreigners, so they say.

During our stay at K'ai Feng Fu the attendants sent us by the Governor amounted to eighty people, including ten cooks, two official writers, thirty-two infantry, eight cavalry, and others, besides twenty-four chair bearers, etc. With mandarin umbrellas, American flag, soldiers, etc., we made a show equal to that of a circus. I may mention, incidentally, that while all this was furnished by the government, it only meant that we had greater conveniences and facilities, with no less cost than traveling privately, for all these people have to be "tipped," and as their salary is about nothing, this tip must equal what would be a fair price to pay them in any case. Yet the pay we gave all these guards and others at K'ai Feng made our expenses about three gold dollars per day, and we obtained information that is invaluable, besides seeing what foreigners could never see under any other circumstances. The government meals consisted of all the Chinese luxuries, including birds'-nest soup, sharks' fins, sea vegetables, etc., most of which were enjoyed by our servants, while we contented ourselves with tins of Boston baked beans and other very common nourishment. At the dinner which H—E—, the Governor, gave us, he permitted me to take a picture of the banquet table, and afterward gave me a sitting outside, with a large number of his officials, including the Provincial Treasurer, Provincial Judge, and various minor officials. At Wuchang the Viceroy had his own photographer ready to picture us after our interview with him. One thing I liked especially about Prof. Jenks was his efforts in every city to find any missionaries living there and visit them, taking with him all the soldiers, umbrellas, flags, etc., and thus really helping the cause not a little by giving the missionaries and native converts "face" in the eyes of the people. I had a supply of our books which I presented to official servants when we were leaving and which they accepted in every case with thanks. I hope in this unpretentious way to have left seed that will grow among the people whom ordinarily we cannot reach.

At K'ai Feng Fu the China Inland Mission has established a mission, now two years old. This began with an old man named Chu, the first Christian in K'ai Feng Fu who, before the advent of any missionary, was converted by the reading of a Bible portion eight years ago. Solitary and alone this man proclaimed his faith, and for all these years has suffered the persecution and scorn of all the people of the city. This man, I am proud and glad to say, Prof. Jenks had dine with us, and by sitting at the table as an equal with the "Great American Governor," as the Professor was called by the people, he will find his lot much easier in future. The fruits of the mis-

sion there during these two years have been two more converts and some few inquirers. A small beginning, but a most important one in a city famed for its foreign hatred. The old man, Chu, escorted to Shanghai several of the K'ai Feng Jews, who were afraid to come here alone when sent for by the foreign Jews of this place. These men are now being educated here. Some months ago this Shanghai Society of Jews proposed to send a foreigner to K'ai Feng to seek for information such as we have procured, but as the war broke out he was afraid to go. Now we have saved them that trouble and expense.

I was deeply interested, and often much amused, at the information Prof. Jenks obtained from various officials, especially regarding methods of taxation and official expenditure. Under positive orders from the central government these officials dared not evade the truth, and Prof. Jenks probed them to the bottom with leading and pertinent questions.

At the Hankow end of the railway we were again provided with a special car and several officials were sent to escort us, bringing with them champagne, cigars, chocolates, cakes, etc. One of the young interpreters in this party, a man named Chen, has left for the United States to assist with the Chinese exhibit at the St. Louis Exposition, after which he proposes to remain two or three years and study business methods. I have given him a letter of introduction to you, and should he visit New York and call on you I am sure you will enjoy both meeting him and offering him any assistance in which he may be of need. He is a fascinating and gentlemanly boy, a perfect type of the better class of Chinese.

THE BIBLE SOCIETY.

THERE has just been issued a most interesting volume on missionary work in Japan, entitled "Sunrise in the Sunrise Kingdom," by the Rev. John H. De Forest, D.D. We quote some of his statements concerning Bible work in Japan. This was written previous to the change last January whereby the societies no longer work under one joint committee.

This Society is the outcome of the union in 1890 of the National Bible Society of Scotland (1875), the American Bible Society (1876), and the British and Foreign Bible Society (1881). It sells its books at the cost of publication, so that a Gospel can be bought for half a cent, and a New Testament for five cents and upward. In the early days Japanese bookstores would have nothing to do with the books of the "Jesus Way," and sales had to be effected through missionaries, churches, and colporteurs. In 1882 a Bible store was opened in Nagasaki, but the keeper was mobbed and his goods were thrown into the street; but new stores, in all the large cities

where there is a demand, gladly keep Bibles on sale. Since 1875, 2,418,021 copies of Bibles, Testaments, and portions of the Bible have been distributed by sale or gift. During the year 1902, 6,125 Bibles, 31,058 New Testaments, and 144,933 Portions, a total of 175,991 copies, were circulated, for which 11,207 *yen* were received.

During the Japanese-Chinese war Mr. Loomis, the Agent of the American Bible Society, had great success in overcoming the prejudice against the Gospel among soldiers, and was not only permitted to distribute thousands of Gospels to them, but was warmly thanked by the Chief of Staff of the Imperial Guard in these words: "Our Imperial Guard feels that for both officers and men spiritual education is highly important. We are much pleased that you have presented us with a number of Bibles, [and Prince Komatsu also is exceedingly glad." That the Christians prize their Bible may be seen partly from the fact that they raised three hundred *yen* and had a richly bound copy prepared for the purpose and presented to the Emperor by the hand of Marquis Ito.

BIBLE TOUR TO SINGORA, SIAM.

MR. CARRINGTON writes interestingly of a recent journey to Singora:

The traveler from Bangkok to Singora, whether on business or missionary work, or on pleasure bent, is enchanted with the coast line beauties. It is the coast of upper Malay peninsula, the east side. Down to the province of Singora, inclusive, the territory is real Siamese. The city of Singora is in seven north latitude and about six hundred miles from Bangkok.

Our steamer is the Redang. On this shore the bit of scenery called "the three hundred peaks" is indeed captivating. The little open bay at Choompon, whether you look inward on the hills or outward on the sea, and to the bay at Bandon farther south, is charming to look upon and a joy to have seen. The next landing place is an old ship's hulk off the mouth of the river that leads up to Nakon Seetamarat, where the American Presbyterian Mission has a prosperous station. There is really no bay here, and the steamers land the travelers and their effects on that old hulk, from which they must find their way to the town in small boats, and during rough weather it is by no means a pleasure trip in a canoe.

The coast from this place on down to Singora is low, level, and fringed with tall, stately fir trees. To the left is the island of Samoi, indented with many pretty little bays and fruitful of cocoanuts. Here some of the missionaries have labored, leaving a good impression on the minds of the people of the water-surrounded piece of land. In about ten hours from Nakon the light of the lighthouse at Singora is visible, and in another two the anchor chain has told us we are in the anchorage. A little out at sea from this are Cat and Rat islands, on one of which we spent a pleasant half hour.

The entrance to the inland sea, on which is beautifully situated the city of Singora, is by a narrow inlet. On the right is a chain of beautiful mountains, grand not because of their height, but because of their covering of perennial tropical trees, vines, and plants, from which here and there near the shore peeps out a native house. On one peak is a pagoda spire, indicating the presence of Buddhism even amid the grand works of God. What the "works" have not done the Word will do.

As we pass in, on the left are the stately firs, an old fort effective against pirates, but useless in modern warfare, the government police building, and, in loneliness, the lighthouse mountain. From the top of this mountain a beautiful picture is presented of the near and far surrounding country. The distant mountains and plains, the near mountains, and vales, and towns, and the city enchant the eye, and mind, and soul; so one feels well paid for the tiresome little climb to reach its summit. Pushing farther in, on the left are the residence of the High Commissioner, the court-house and residences of officials and the well-to-do.

Then come the stone walls of the city of Singora, with their



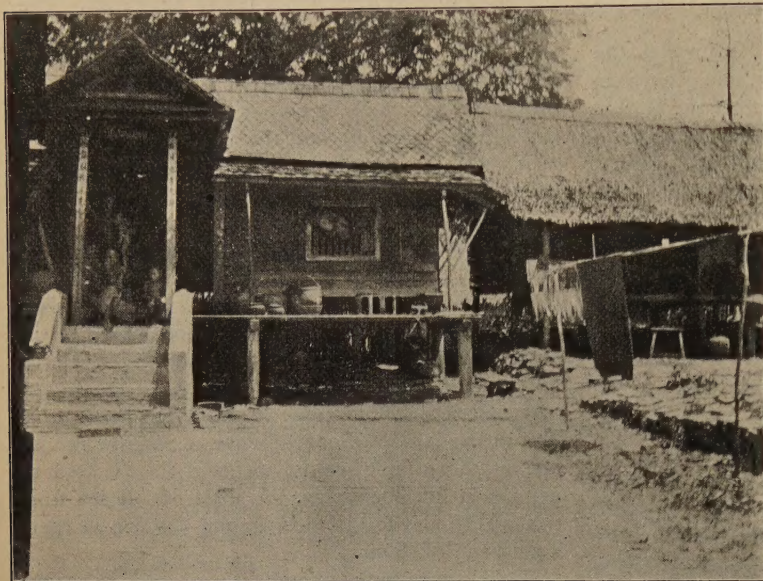
ENTRANCE TO THE INLAND SEA.

huge gateways, all built seventy years ago, to guard the town against the attacks of the Malays. The rear wall and the two side walls are straight, but the front one on the sea is semi-circular. Three or more streets run lengthwise within the walls, being

fourth day 323; the fifth day 156, and so on, diminishing as the people were supplied. The entire circulation on the tour was some 2,571 Portions. Of these the colporteur sold 972, the helper 200 and your Agent 1,399. The record of the tour is not indicated

alone by these figures, for no doubt the faithful colporteur left many a kindly and earnest word of instruction in the faith of our Saviour; and your Agent preached the word in many places, in the market, at the homes, in temples, by the wayside, and conversed with many people on the great theme of Christian salvation, the only way to heaven.

A man whom your Agent met on the busy street expressed a deep interest in these books and is reading them diligently. A Chinaman who has two places at his command, took your Agent through one and said: "There is a room for the missionary's servants when he comes, and there is a room for the missionary; and this room,



TWO NATIVE HOUSES NEAR SINGORA TOWN.

crossed by many others. The main street is lined on both sides mostly by brick buildings, the shops and stores, in which can be bought all sorts, from a nail to a pail, from a needle to piece goods. The market street runs just outside the front wall. In this semi-circular street can be had fish, fresh and dried, pork, vegetables of many sorts, and a variety of fruits. With this market before us no one need starve, nor even complain. The exports are dried shrimps, rice, pigs, tin, dried fish, etc. Good tiles and bricks and other earthenware are made here, and in some of the nearby towns. A half hour's trip over the inland sea lands one at the old town of Singora, where there is still a population of two thousand people, and a number of old temples.

It was in this unique city, the old town and vicinity, your Agent and colporteur and one helper labored in the American Bible Society's work. The first day's sales were 587 portions of the Word of God; the second day 394; the third day 475; the



OUR AGENT, MR. CARRINGTON, AND THE "LITTLE EVANGELIZER" AT HIS SIDE.

the front one on the street, is for the missionary to hold his services and preach in." This was an impressive experience.* Another man, a Chinaman, a coppersmith, or brass-smith, by trade, expressed

*The High Commissioner put at our disposal very comfortable quarters, for which we were grateful.

his faith in Christ and readiness to be baptized. He expected to visit Bangkok in a few months and would then be baptized and identify himself with God's people.

Be assured these tokens of God's power are refreshing to the missionary toiling on, weary with the heat and the day's toil—tired in but not of the work. Your Agent's son, Dr. Carrington, his wife and child, were at Singora for a change. Wherever the child went

crowds gathered to see him; thus your Agent had more than one opportunity to sell the Scriptures and preach to the multitude. So I called the little fellow the "little evangelizer." Your Agent remained at Singora one steamer longer than he expected to. During that week there he revised the greater part of the Romans, so as to be able to put it in the press soon after his return to Bangkok. Thus ended this tour. We trust and pray much good shall result.

DOMESTIC DEPARTMENT.

THE LIVING, ENERGETIC WORD.

THE following address was delivered by the Rev. Don O. Shelton, Associate Secretary of the Congregational Home Missionary Society, and shows the relation of Bible work to Young Men's Christian Association work in a striking manner:

"There is no book in our time that is claiming and holding the attention and devotion of so many millions of men as the Bible. It stands at the head of the procession of the books. The American and the British and Foreign Bible Societies are publishing yearly over 7,000,000 copies of the Bible, and scores of publication houses not affiliated with the Bible societies are sending out millions of copies per annum. Probably not less than 10,000,000 copies of the Bible are issued each year."

Mr. Shelton then dwelt upon the remarkable growth of interest in the study of the Bible among the young men in the Young Men's Christian Associations of North America. He said that the enrollment in Association Bible classes had increased from 31,300 last year to 34,694 this year. Four years ago the enrollment was less than 20,000. The marked advance has been accompanied by a notable improvement in methods of teaching and in the quality of the courses of study used.

He referred to the accessibility of the Bible in this present age, but said that cheap as Bibles are and widely circulated as the Bible is, comparatively few know the Bible.

Bible King of Books.

"This condition," he said, "seems hard to explain, in view of the fact that men who have possessed the greatest intellectual strength, and who have had the widest acquaintance with literature, have crowned the Bible king among books. They have testified their belief in its divine origin, and in its power to uplift, guide, and shape character. Those who have read and studied it most diligently have valued it most highly. George Muller, of Bristol, England, after having read the Bible through more than one hundred times, declared it to be fresher than he had ever known it.

"President McKinley," said he, "was one who gave the Bible a leading place in his thought and life. A friend of Mr. McKinley, who traveled with him in Ohio when he was a nominee for Congress and later for governor, says that every night, at the close of the campaign for the day, Mr. McKinley took his Bible and read a chapter, and then reverently kneeled in prayer. In his early life he was not only an earnest student of the Bible, but also an efficient Bible teacher. He was a Sunday-school teacher and superintendent and was identified with the Young Men's Christian Association at Canton, of which he became president. He took a deep interest in the association, often conversing with his pastor on its good work for young men in the cities of our country. His pastor says that to Mr. McKinley what the Bible said, God said. We may be sure that every life, clean, strong, and influential, like Mr. McKinley's, is enlightened and empowered by communion with God through the study of the Bible and prayer. He made time for Bible reading and study, and so can every man who has the will to do so.

Great Men and the Bible.

"Those who study the Bible are nobly occupied. They find themselves in company with the strong-minded and high-purposed men and women of the ages. Is it not wise to make the acquaintance of a book that leads men and nations to a higher and purer destiny? Every man should rejoice when he gives much time to the study of a book which has engaged the most serious attention of statesmen like Burke and Gladstone, of painters like Raphael and Michael Angelo, of sculptors like Thorwaldsen, of musicians like Mozart and Handel, of lawyers like Blackstone, of orators like Webster and Bright, of business men like William E. Dodge and George Williams, of physicians like Harvey, of philosophers like Bacon and John Stuart Mill, of poets like Dante, Milton, and Tennyson."

Mr. Shelton said that the Scripture is living and energetic. "It not only lives, but it imparts life. The words of Scripture are 'as winged seeds endued with a vital energy, which, where they light, take root downward and spring upward.'" He then gave

three strong reasons for the study of the Scripture, showing that it is a source of faith; that it purifies the life; that it makes a man wise in all his activities. He said that in the Bible is the wisdom of the ages, and he urged all present to so plan their lives that some portion of each day should be given to prayerful, systematic, intelligent study of the Bible.

Reasons for Study.

In summarizing the points made and illustrated, Mr. Shelton said: "The Bible is superior to all other books because it reveals the character and purpose of God.

"It is so accessible that all men may avail themselves of its priceless teachings. In this age the Word of God is unchained.

"It should be diligently and prayerfully studied because it promotes increasing faith in God.

"It should be thus studied because it purifies the springs of the inner life.

"It should be studied because it is a source of true wisdom, enabling a man to make the best use of all his faculties and opportunities.

"The study of the Bible should begin early in life, because of the vast extent of the riches of knowledge and wisdom it contains.

"The Bible should be studied systematically, according to an intelligent plan. It therefore will be wise for all who wish to know the Bible to unite with a well taught Bible class.

"Toil spent in the study of the Bible will be abundantly rewarded. Amid the activities of daily life, in the home, the shop, the market, the office, the legislative hall, and the church, to each believing soul will come the clear, instructing voice of this inspired word, bearing that divine message of wisdom and strength that is needed. It should be our joy, therefore, to so bring our lives into contact with Scripture that it may exert upon us the full force of its mighty, supernatural strength. It should be our exceeding great delight to go forth to translate its divine teachings into character, into deeds."

During his address Mr. Shelton dwelt upon the remarkable growth of interest in the study of the Bible among young men in the Young Men's Christian Associations of North America. He referred

also to the aggressive efforts now being made for the promotion of Bible study by the national organization of the Young People's Societies of Christian Endeavor, and in the Epworth League. In closing he said, in part: "To make this living book live in your own lives, make time for the study of it. Make Bible reading and study central in all your reading and studying. (1) Read and study the Bible systematically. Take up a well arranged course and follow it perseveringly. (2) Systematize your time, so that you can read and study with regularity. Go forth to translate these divine teachings into character, into deeds."

A LETTER OF THANKS.

A GRATEFUL recipient of a Bible for the blind intended for his daughter, writes as follows:

"She has never had any present that pleased her so much. Her knowledge of the Bible has hitherto been almost entirely from hearing it read by others; now she can read it for herself. As soon as the books were unpacked and put away neatly, she took up Genesis and read six chapters, and has to-day read up to the twelfth. Her purpose is to continue day after day until she has read all the books. It is certainly a great boon that your Society is providing the Bible for the blind."

We can only wish it were in our power to provide Bibles for the blind in all languages as well as in the few in which a beginning has been made.

THE CALIFORNIA BIBLE SOCIETY.

THE Rev. John Thompson, D.D., sends us a copy of his report as State Superintendent for the California State Bible Society. He refers to the fact that forty-six years ago he began Bible work at that time in the State of Illinois under the Rev. Amasa Lord.

During the last year Dr. Thompson has delivered 61 sermons and addresses, sent out 750 letters and over ten thousand circulars; traveled 5,150 miles, made 300 calls on business men, visited ten ecclesiastical bodies, and supplied 7,516 families and individuals.

We congratulate Dr. Thompson and the Society that he can still do such vigorous work.

THE APPEAL OF THE BIBLE SOCIETY TO THE CONGREGATIONAL CHURCHES.

THE following is a report of the address of the Rev. William I. Haven, D.D., Secretary of the American Bible Society, New York, at the Triennial National Congregational Council in Des Moines, Iowa, October 15th:

For fear that I should lose the concluding portion

of my address in the time which I must necessarily make brief, I want to present the conclusion first. The conclusion of the whole matter is that the American Bible Society desires to have the Congregational churches of America enthusiastically, and prayerfully, and heartily supporting it in the length and breadth of this land. Second, it desires that the pastors of

these churches tell the story of its work to the people at least once a year. We are willing to have you tell it more often than that, but we think it is a good thing to preach on the Bible once a year, as well as from the Bible every Sunday in the year. And in the third place, the Bible Society wishes to be incorporated in your body politic. We observe a growing connectionalism in Congregationalism that creates something that formerly did not exist—a certain spirit of six societies rising up here as a national Congregational benevolence. Now we want to be incorporated in that body. I heard of a colored preacher down South who, preaching a conference sermon (I am a Methodist, and so it was a conference sermon), said that he took for his text, "Behold what manner of love the Father hath bestowed upon us." And he said: "Brethren, there are two kinds of manner mentioned in the Bible. There is the manner of the Old Testament and the manner of the New. The manner of the Old Testament fell six days in the week, but, bless the Lord, the manner of the New Testament falls seven days in the week." We believe that seven is the perfect number and not six. And if you are going to have a body of denominational societies in the Congregational Church, why, we think the American Bible Society, that has stood by your side for nearly ninety years, helping you to give the Word of Life to the peoples of the earth, ought to be one of them.

Now there is no need for me to take any time giving an elaborate address on the power and place of the Bible in personal and national life to descendants of the Puritans and the Pilgrims. I simply wish to say this, that the Bible Society wants your help and support and desires to be incorporated with you, because it is doing four things: First, it is giving the Bible to the peoples of the earth in their own tongue, so that they may have the Bread of Life as you have it; and it is perfecting the versions as rapidly as scholarship and opportunity will allow. Six years ago at Portland, Ore., you asked us to take up the Revised Version, and I have to report that arrangements have been made with the publishers of the American Standard Revision so that we can early next year give you missionary editions for Sunday schools and pulpit editions for new churches, and inexpensive editions for use in the cabin and the home, at almost the same prices at which we are able to give you the King James editions.

You have no conception of what this work of Bible translation means. There sits in your body here—I wish he could stand on your platform—Dr. Hiram Bingham, who, in co-operation with the American Bible Society has put that whole Old and New Testament into the tongue of the Gilbert Islanders.

You go up the Nile and you look at the great dam, and you say, "What a wonderful product of engineering science and of the progress of civilization that they should make there a reservoir for the flooding

of the Nile valley with the waters of life!" I want to say that the man who translates the whole Bible into the tongue of a people that have never had it has done a mightier work, and that he is creating spiritual reservoirs to fertilize generations spiritually.

Now I cannot talk to you in ten minutes about the Philippines, but Dr. Ward here, who is on our Committee on Versions, knows that immediately, as soon as we heard that only five per cent. of the Filipinos knew Spanish, and we saw the Spanish Bible was of no avail except here and there on the fringes, we telegraphed to our Agent to procure the best scholarship he could, and put the Gospels first, and then the whole New Testament, as far as possible, into the principal dialects of those islands. It is done in Ilocano, and Pampanga, and Bisaya de Cebuan, and by our British brethren in Tagalog and Pangasinan.

This is a living institution, touching the problems of the present day, attempting to bring this work up to perfection everywhere.

The second point: It is our purpose to furnish the missionary wherever he goes with the Bible, which he has to preach to his converts and to put into their hands, and to hold them steady in the word of life. Look at the contrast. Missionaries went to the Japanese islands hundreds of years ago; started a Christianity there that had converts that were swept away in the great martyrdom, as they call it. It was a Christianity without the Bible. Our Christianity went there forty to fifty years ago; they have put the Bible into the Japanese tongue; it has been circulated by the hundred thousand every year by our Society; and now you have got a Japanese Christianity that has permeated and penetrated into its national life, and is likely to make it a factor in the Christianizing of the whole Orient.

What chance would Japan have out there with Russia with its bravery simply, if it had not the most carefully equipped regiments, the last-thought-of ordnance, and the artillery that was perfection? We have got to give you the weapons. What is the use in your brave men going there or anywhere else without the Bible?

In the third place, we go ahead of the missionary and open up the way for him. My attention was called the other day to a fact that had escaped it: that St. Paul, when he went through the Roman Empire, found not only the Jews in the synagogue but the Gentile Christians ready to appreciate something of his message, because the Old Testament had been translated into Greek. The Septuagint, percolating the Roman Empire, made the minds of the people, even Gentiles, ready for the message. So the Bible Society, sending its colporteurs out into China, into Mexico, into Japan, throughout the Turkish Empire, up the Nile, into the Soudan, into Kartoum, all around the world, is getting the soil ready for your

missionaries; and if you could hear your missionaries for an hour there is not one of them but would say that they found that the Bible had got ahead of them.

Now I want to say in addition, that the Bible still has a part to play in our national life; that with these vast commercial interests and combinations we need that the spiritual ideals of the Bible shall be held up in our homes. And really, brethren, I believe that

you would get at the roots of a revival if you would get the people to gaze into the Scriptures as the mirror of the perfections of the Son of Man and the Son of God. May God grant that you will take this into your hearts. We believe that we are there, but do not in your consolidations and adjustments forget the old Society—that is, the young Society—that needs to be one with you.

MISCELLANEOUS.

DR. KUYPER ON THE BIBLE.

DR. ABRAHAM KUYPER, the famous theologian, scholar, and statesman of Holland, in the *Bibletheca Sacra* discusses Biblical Criticism. We give some extracts:

A troubled soul, tossed with tempest and not comforted, is filled with anxiety, and thirsts after certainty. In the heart of one who is so apprehended of the Lord, even though he be a plain day-laborer, the sacred things of the Almighty have found a lodging, and therefore in the depths of his soul the powers of hell antagonize those sacred things. Thus a conflict is waged as of giant-forces in his breast, and that oppresses him. He sees no way of escape; he faints beneath its tension, except he who is compassionate takes compassion on him, and sets him up upon the *Rock of the Word*. Only when he stands on that *Word*, does the oil of gladness drip in his soul instead of mourning, and the garments of praise begin to shine forth in place of the spirit of heaviness, and the man breaks forth in singing the praises of him who has set him free from bonds; also from those oppressing bonds of dependency upon man, who at best is but a creature of dust. For to obtain real peace, an unshakable faith, and a full development of powers, our soul must, in the depth of depths and forsaken of all men, depend on God Almighty alone. To draw one's being immediately from God's own hand, consciously and continuously, this renders one invincible, enables one to become heroic, and makes us surpass ourselves. That forms character, steels the will with energy, and sets man, the citizen, the confessor of Jesus, truly free.

* * * * *

What books form the canon is by itself as unquestionably certain as it is to the anatomist what members do or do not belong to a normal human body. The Scripture is an organism. Nothing can be added to it or taken away from it. It is complete in the fullness of numbers and entirety of its parts. The question, however, whether at each given moment the church is in the possession of the anatomical tact which is necessary with a firm hand to decide upon each part of the Scripture, or each book that is pre-

sented with this claim, must be answered in the negative. That certainty fluctuates as the waters of spiritual life in the midst of the churches swell in volume or contract. But so far from lessening thereby the confidence of the laity, the Holy Spirit has so disposed the parts of Scripture that those on which the life depends have never been doubted, and in the books that have never been doubted the stream of truth flows in all its fullness; and subsequently the Holy Spirit has directed also this canonical work with so firm a hand, that the generous recognition of by far the most books astonishes us far more than the continuous doubt expressed concerning a very few.

With respect to the text of the Sacred Scripture, the same confession is in place. There is no official text in the original language for the New Testament, and the *textus receptus* is certainly stripped of much beauty by errors. Of this, however, we likewise confess that that text has not been abandoned to chance, but has been watched over with tender care by the Holy Spirit. It cannot be granted that, when finally, in the counsel of God, the great moment had come in which, some four centuries ago, the Word of God was to enter upon its vast circulation through the press, the text which was then chosen under the appointment of God can have been an indifferent one—a most imperfect and an almost hopelessly impaired and injured one; and it must rather be confessed that it is entitled to a peculiarly prominent place in the front ranks on account of its eminently historical significance. At the hand of other manuscripts, the *textus receptus* may and must be subjected to corrections, but, disrobed of its spiritual preference, it never needs to make room for older witnesses as a castaway *per se*. For myself, at least, I have never felt the logical stress of the argument that a manuscript of the fourth century, *eo ipso*, is a more correct copy of the autograph than a manuscript of an early origin but perhaps following an older and therefore a purer text.

The direction of the Spirit also included the translations, even though it be least of all in absolute measures. Consider it well, that now in the translations alone, and not in the original, the Word *exists*

for thousands who thirst after the living God, and who without that Word will never find him. Even literary men declare that both Luther's version and the Dutch *staten-Bible* are such surprising products of sanctified genius that, apart from a higher inspiration, they can scarcely be explained. Such translations by the church, as the pillar and ground of the truth, and offered to the laity in the very prosperous period of her spiritual life, are for this reason the Bible to the people; to theologians indeed ever appealable to the original, and never in itself to be taken as authority, but of so great value nevertheless and of such spiritual significance, that, under the Spirit's leading, the layman is entirely justified who binds his conscience to this translation, and not to a text that was foreign to him.

UNIVERSAL BIBLE SUNDAY—AN ECHO.

THE following is a part of a sermon preached before the Anglo-American congregation at Beirut, Syria, on the 6th of March, 1904, by the Rev. Franklin E. Hoskins, D.D., of the American Presbyterian Mission:

Among all the congregations assembling to-day we have peculiar reasons for observing this world-wide festival. It is one of a series of blessed coincidences for us to recall the fact that just sixty years ago to-day, March 6, 1844, seven members of the Syria Mission, together with Dr. Rufus Anderson and Dr. Joel Hawes, met in Mr. Whiting's study, and a few days later listened to Dr. Eli Smith's report as to the desirableness of a new translation of the Scriptures into Arabic. Messrs. Whiting, Eli Smith, and Cornelius Van Dyck, then only twenty-six years of age, were the committee appointed to carefully consider the whole matter, and three years later, in January, 1847, the mission formally decided to undertake the translation of the Bible into the Arabic language, and directed Eli Smith to devote his life to the task. That same year a larger committee prepared and sent to the United States an appeal in behalf of the great undertaking, which rises to high and almost prophetic eloquence in speaking of the future of the Arabic Bible: "The Arab translator" [note again that this was written in 1847, fifty-seven years ago] "is interpreting the lively oracles for the forty millions of an undying race whose successive and ever augmenting generations shall fail only with the final termination of all earthly things. Can we exaggerate on such a theme? Is it easy to overestimate the importance of that mighty power that shall send the healing leaves of salvation down the Tigris, the Euphrates, the Nile, and the Niger; that shall open living fountains in the plains of Syria, the deserts of Arabia, and the sands of Africa; that shall gild the craggy summits of goodly Lebanon, and sacred Sinai, and giant Atlas? We

think not. These and kindred thoughts are not the fitful scintillations of imagination, the baseless dreams of a wild enthusiasm. To give the Word of God to forty millions of perishing sinners, to write their commentaries, their concordances, their theology, their sermons, their tracts, their school books, and their religious journals; in short, give to them a Christian literature, or that germinating commencement of one, which can perpetuate its life and expand it into full-grown maturity, are gigantic verities taking fast hold on the salvation of myriads, which no man can number, of the present and all future generations."

A year of Dr. Smith's time went in preliminaries, and the actual work of translation was entered upon in 1848. But it was in March, 1850, now fifty-four years ago, he completed the new translation of Genesis, and one hundred trial copies were struck off at the expense of the mission. Here, before you, is the time-stained MS. itself, with all the marks of his toil upon it.* March 5, 1854, and this marks a golden date in our history, Dr. Smith laid on the mission table the completed Pentateuch and parts of the New Testament. The mission passed judgment upon these final proof sheets of Genesis, and the Press actually began the printing of the new translations of the Bible (June 12th). Less than three years later Dr. Eli Smith lay dead of cancer, and Dr. Van Dyck, at the age of twenty-nine, was appointed to carry on the task. Six years later, on March 9, 1860, Dr. Van Dyck finished the translation of the New Testament, and on the 29th of the same month laid the first complete copy of the same before the mission. That same copy, the first that ever came from the press, also lies before you to-day, with all the marks of Dr. Van Dyck's hand till the day of his death. And still another coincidence. While the actual translation of the Old Testament was completed August 22, 1864, in Abeih, the last type was set up March 10, 1865, and the last sheet of the first complete Bible came off the press March 29, 1865. That Bible Dr. Van Dyck also treasured till the day of his death, leaving upon it a record of every correction and change that he made in the many later editions. And here, too, is the time-stained volume. If, then, the first Sunday in March is to be observed throughout Christendom in coming years as Universal Bible Sunday, we as a mission and community can heartily approve, because here at least four cardinal dates, neglecting many minor ones, fall in the same month that coincide with the first Sunday. The memorable meeting, March 6, 1844; the completion of Genesis in type, March, 1850; the finished translation of the New Testament, March 9, 1860, and the first completed Bible, March 10, 1865.

Between 1844 and Dr. Van Dyck's death in 1895 lie

* The three volumes were open upon the communion table, before the pulpit.

fifty years of toil ; through times of cholera, the years of civil war in the Lebanon, the greater distress of the Crimea, and the faction and bloodshed culminating in the massacres of 1860; through seasons of sorrow and want among the native communities, of death and change in the mission, of afflictions that darkened the homes of the toilers—the great work went forward. Not one of the original circle of 1844 is left to speak to us to-day; bright boys who entered the Press in those early days grew slowly into gray-haired men as they handled the millions of types necessary for each one of the complete editions of the Bible. Some sacrificed the light of their eyes, others the cunning and skill of their hands, and passed out silently into the night of death. Eli Smith and Cornelius Van Allen Van Dyck gave their life blood to the task, and God in his good providence allowed them to sleep just below the “upper chamber” where the great work was begun, and where the sound of the rumbling presses will be heard as long as the word of God flies through the printed page. Fittingly, therefore, on this Universal Bible Sunday may we place God’s beautiful flowers upon their graves and lay this wreath upon their memories. Our thanksgivings come from hearts that swell with feelings too deep for utterance. Their memory, the fruits of their toil, we must hold as a sacred trust. If we can toil as faithfully in reproducing, and distributing, and preaching the word of God as did they in making it, then the cause of the Christian faith is safe, no matter how dark the storm-clouds lower, nor however slow seems the coming of the gospel day.

One other word in closing. Our theme has been thanksgiving to Almighty God for the extension of his printed Word through the agency of the parent and its kindred societies. But great as has been the blessing on the printed page, and glorious as has been the widening record of the century, I would not forget, I would not have you forget, that the “Word of God,” as written over the portals of the Bible Society, is more than any printed book, more than any oral teaching of the gospel, however mighty that teaching be in its effect—it is a divine, eternal, creative power working in and on the soul of man—“quick and powerful, a discernor of the thoughts and intents of the heart.” It is nothing less than God himself manifested as speaking to the soul of man; a manifestation of which either the preached or printed word may be the instrument, but which may work independently of both, and is not to be *identified with either*. A day will come when all the printed pages of every land and tongue, with all the churches and Bible houses, shall have crumbled into dust and passed away. Naught but living contact with the living God himself can carry us safely through the vicissitudes of time, the gloom and shadows of the grave into that “forever,” where we shall meet the

“Word Incarnate,” and join the glad hallelujahs of the ransomed and redeemed around the throne of God.

LITTLE HANDS AND GOD’S BOOK.

WE continue some choice extracts from “Little Hands and God’s Book,” published by the British and Foreign Bible Society:

Here is a Bible which money could not buy. It has been rebound, you see, in rough leather; the leaves have been patched and mended; they look as fragile as tinder. Those damp-stains were caused by its being buried in the ground. The language is Malagasy, and it came from Madagascar. Ages ago Arab and Persian merchants had discovered the value of that great island, and their long low ships, with a huge eye at the prow, entered its harbors to traffic in slaves. Like Sindbad, the mariners of those vessels carried back to Persia and Arabia wonderful stories of strange plants, mighty birds, and big eggs such as had never been heard of before. The first Protestant mission began in 1820. The first converts were baptized in 1831. Four years afterward the idolatrous Queen Ránaváloná forbade Christianity and expelled the missionaries. There were then only two hundred professed Christians and about one thousand adherents. Some possessed the whole Bible, others Testaments or Portions; others carried the gospel in their hearts. Neither defying the edict nor shrinking into entire concealment, a few met on the Sabbath for prayer, and praise, and reading the Scriptures on a mountain at some distance from the capital. When they were detected measures were taken to enforce the law with greater rigor. In 1836 Rafaravavy, an early female convert of some distinction, was betrayed. The Queen threatened; her pagan father supplicated; but her only answer was, “I know in whom I have believed, and though my blood be shed and my body left for the dogs, the Word of God must prosper in this country.” For once she was spared the worst, but in the following year she was again arrested. Laden with heavy chains, she resisted for more than a week the attempts that were made to cajole or extort from her the names of her companions. Her lips were sealed to all but prayer and the profession of her trust in Christ. The Queen forbade her to pray, but she prayed in her chains and preached to the guards, and, when she was condemned to death, to the crowd which followed her nearly a mile to the place of execution. Here still she prayed, exhorting all who heard her to believe in the Lord Jesus, till the doomsman’s spear pierced her through and her spirit passed to her Saviour. Thus, on the 14th of August, 1837, Rafaravavy, the proto-martyr of Madagascar, suffered for her faith.

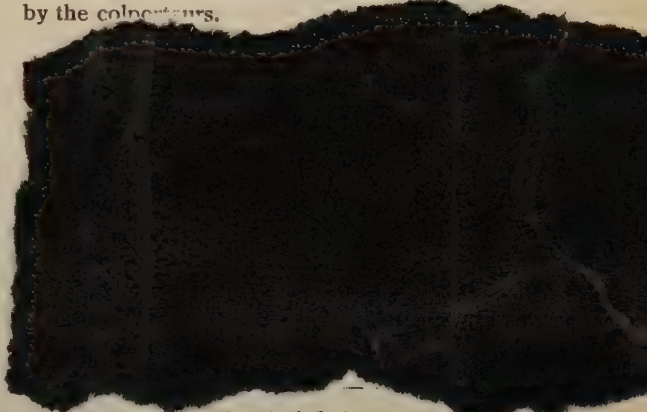
For five-and-twenty years the persecution raged

with varying fierceness. The Christians fled to caves and deserts, pursued by the Queen's executioners; but no vigilance or severity availed to check the spread of Christianity. Among those who suffered in 1849 there were four nobles, whose blood it was not lawful to shed. They were condemned to be burned alive. The place selected was Faravohitra, at the northern end of the mountain ridge on which Tananarivo stands. It was a day of flying showers and bursts of sunshine. On the way to execution, said one who was an eye-witness, "the Christians sang the hymn beginning, 'When our hearts are troubled,' each verse ending with, 'Then remember us.' Thus they sang on the road." Two of the four were husband and wife. "And when they came to Faravohitra, there they burned them, fixed between split spars," with more wood heaped about them. "And there was a rainbow in the heavens at the time, close to the place of burning"—so close, indeed, that the end of the bow seemed to rest on the martyrs, a marvelous sight, at which some of the spectators fled in terror. "They sang again, even while in the fire. Then they prayed, saying, 'O Lord, receive our spirits, for thy love to us has caused this to come to us; and lay not this sin to their charge.' Thus they prayed, as long as they had any life. Then they died, but softly, gently; indeed, gentle was the going forth of their life. And astonished were all the people around who beheld the burning of them there."

In those terrible years, during which it is said that ten thousand persons were condemned to cruel penalties, including torture and death, the Malagasies had no spiritual teacher but the Scriptures, no friend or counselor but the Scriptures, no strength in weakness, no consolation in trouble, no hope in death but the Scriptures. They read them in secret, buried them in the earth for safety, treasured them more jealously than gold. As the sacred volumes became scarce, passages were circulated in writing and prized as precious seed for the sowing of fresh harvests. But in all the years of their need the Word of God never failed them, and when Ránaváloná's death brought the reign of terror to an end in 1861, the little band of Christians had grown to several thousands.

Do you think that in the last forty years the power of the Book has passed away, and that people can no longer die for their religion? Look then at China. In 1900 the "Boxer" rising began in the province of Shantung, spread like fire in Honan, Shansi, and Pe-chi-li, and the flames swept northward through Manchuria. Nearly every Christian church and scores of mission compounds were destroyed. Outrage and massacre assumed their most wanton and barbarous forms. Bible women died singing under the sword; native Christians and colporteurs were made into living torches, as in the days of Nero; one breathing copy of the New Testament perished, for blind Chang,

who was beheaded, had learned it by heart from "the book of the generation" to "the grace of our Lord"; the heads of martyred women were hung by the hair on the branches of trees; even little children hiding in the millet-fields were not spared. Bibles were buried, hidden in clefts of the rocks, so that when the reign of horror had passed by, the faith might still survive, for many believed they would see the face of the white missionary no more. Perhaps their heathen fellow-countrymen thought that such bitter experience would turn the survivors against the religion of the Cross. If so, they little knew the power of the Holy Spirit. In these ravaged provinces, in 1902 as many as three hundred and seventy-three thousand copies of Scripture were distributed by the colporteurs.



BIBLE SOCIETY RECORD.

NEW YORK, November, 1904.

AMERICAN BIBLE SOCIETY.

THE stated meeting of the Board of Managers of the American Bible Society was held at the Bible House, Thursday, October 6, 1904, Theophilus A. Brouwer, Esq., Vice-President of the Society, in the chair.

The Rev. J. Wynne Jones, D.D., of Baltimore, Md., read a part of the nineteenth Psalm and offered prayer.

A deputation from the General Conference of the Welsh Calvinistic Methodist Church in the United States, consisting of the Rev. Jos. Roberts, D.D., of New York City, and Mr. T. Solomon Griffiths, of Utica, N. Y., together with the Rev. J. Wynne Jones, D.D., of Baltimore, Md., were by the Chairman presented to the meeting. After their presentation the Secretary read a memorial from the Welsh Calvinistic Methodist General Synod held at Vendocia, Ohio, August 23, 1904, respectfully suggesting the advisability of securing the services of a Welshman as Field Secretary. The Rev. Dr. Jones explained the purpose of the memorial, and remarks were made by Mr.

Griffiths and the Rev. Dr. Roberts, of New York. The Rev. Dr. Roberts, of Pennsylvania, who was suggested as a suitable person to serve as Field Secretary, was also present and was introduced to the Board.

It was announced to the Board that Dr. Ingersoll, Secretary of the Society, had been confined to his house by an attack of bronchial pneumonia, but was improving, and the Board extended its brotherly sympathy to Dr. Ingersoll.

Among other items of business, the Committee on Auxiliaries reported to the Board the fact that there were 852 Auxiliary Societies from whom no contribution had been received during the past three years and from whom no report had been received

once, but to remain for a longer period of rest, as he is just recovered from an attack of typhoid fever.

The memorial from the Welsh Calvinistic Methodist General Synod was referred to a joint meeting of the Committee on Agencies and the Committee on General Reference.

The following consignments were made to Foreign Agencies during the month of September under previous appropriations:

To the Central America Agency, 24 volumes, value \$10.80; to the La Plata Agency, 4,090 volumes, value \$680.74; to the Puerto Rico Agency, 234 volumes, value \$78.40. Total value, \$769.94.

The issues from the Bible House during the month of September were 64,352 volumes.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

Deceased Members.

Rev. William T. Gilbert, Nichols, Conn.
Rev. Thomas R. Pynchon, D.D., LL. D., New Haven, Conn.
Rev. Lyman S. Rowland, D.D., Lee, Mass.
James W. Brinkerhoff, New York, N. Y.
Rev. J. H. Doremus, Belvidere, N. J.
Mrs. Lucy H. Berry, Adrian, Mich.
John C. Angell, Poughkeepsie, N. Y.
Rev. George Hughes, South Orange, N. J.
A. W. Marshall, Metuchen, N. J.
Mrs. Janet Nairn, Pinckneyville, Ill.

Summary of 3 Annual Reports of Auxiliary Societies received in September, 1904.

Receipts from sales in twelve months	\$55 88
Receipts from collections and donations	105 15
Paid American Bible Society on book account	71 70
Paid American Bible Society on donation account	50 00
Expended on their own fields	5 28
Value of books donated	1 00
Value of stock on hand at date	74 94

Board of Home Missions of the Presbyterian Church, North; and to the American Board of Commissioners for Foreign Missions for their South African work 1,000 Zulu Testaments and 20 Sheetswa Testaments were granted.

The Rev. Joseph Norwood, the Society's Agent for many years in Colombia and Venezuela, having returned, was present at the meeting of the Board.

It was announced that the circulation in the Philippine Islands for the first six months of the present year amounted to a total of 52,218 volumes, and in Japan an advance in circulation for the first quarter of the year was noted.

Communications from the La Plata, from Puerto Rico, and from Cuba, from Siam, and from China, were also reported to the Board.

Dr. Hykes was advised not to return to China at

RECEIPTS IN SEPTEMBER, 1904.

LEGACIES.

Brownscombe, Henry, late of Wilkes-barre, Pa.	\$95 00
Hitchcock, Lucy S., late of Cheshire, Conn.	500 00
Hyer, Mary E., late of New York, N. Y.	440 02
Johnson, Rufus, late of Faribault Co., Minn.	805 00

Schenck, Mary B., late of Philadelphia, Pa.	\$4,000 00
Withrow, S. R., late of Washington, Pa.	1,052 84
	\$6,892 86

LEGACIES AND GIFTS AS TRUSTS.

Barton, The Anna Maria Fund, Gift.	\$3,000 00
Eells, Dudley B., Gift.	1,085 74
	\$4,085 74

GIFTS FROM INDIVIDUALS AND OTHER SOURCES.

A Chinaman, Siam	\$0 27
A Friend, Dietz, Wyo.	15 00
A Friend, Holland, Mich.	5 00
A Friend, St. Paul, Minn.	2 00
Alan, Rev. W. T., Greenville, Pa.	1 00
A League Meeting, Estherville, Ia.	4 25
Allen, Margaret E., Katrine, N. Y.	35 00
Alton, Ann, New York, N. Y.	1 00
An Aged Lady, Hattiesburg, Miss.	50
Anonymous	1 00

Anonymous.....	\$25 00
"A Presbyterian," Musseyville, Ill.,..	25
A Summer S. S., Rock Point, N. Y.,..	19 86
Balch, Rev. C. M., E. Syracuse, N. Y.,..	2 25
Benton, Rev. A. L., Chicago, Ill.,.....	5 00
Bevan, William, Delaware, O.,.....	80 00
Bourn, John, East Cleveland, O.,.....	1,000 00
(For Colored People of Africa.).....	
Burgin, Mrs. Ella M., Spencer, Ia.,.....	15 00
Carson, Mrs. Wm., Crawfordsville	
Ia.,.....	5 00
Collections Through Levant Agency,	
Turkey,.....	218 76
Collections Through Philippine	
Agency, P. I.,.....	41 66
Collections Through the Rev. A. E.	
Colton, Boston, Mass.,.....	12 50
Collections Through W. M. Adair,	
Sterling, Kan.,.....	8 00
Contributions Through Brazil Agen-	
cy.....	19 92
Cooper, Rev. A. W., Siam,.....	5 40
Cooper, Larissa J., Siam,.....	8 86
Cummings, Mrs. B., Mizpah, Mont.,..	20 00
Detweiler, J. S., Louisville, Ky.,.....	10 00
Fausser, Jacob, Sr., Ridgeton, O.,.....	5 00
Fish, E. F., Evanston, Ill.,.....	2 50
From Certain Readers of the Chris-	
tian Herald.....	62 75
Gillespie, D. K., Lockington, O.,.....	120 00
Goddard, C. E. F., Union Valley, N. Y.,..	12 00
Hamlin, T. O., Rochester, N. Y.,.....	5 00
Jaeger, Gustavus, Elmora, O.,.....	5 00
Johnson, Alletta, Douglas, Ga.,.....	28
Knowlton, Stephen, West Medway,	
Mass.,.....	5 00
Lacy, W. H., China,.....	9 20
Marvin, Mrs. D. M., New York, N. Y.,..	3 00
Mathison, J. A., Boaz, Ala.,.....	1 09
Merry Goodwin Circle of King's	
Daughters, Oak Park, Ill.,.....	1 00
Morgan, Mrs. John B., New York,	
N. Y.,.....	20 00
Newhall, Charles L., Southbridge,	
Mass.,.....	1 00
Nott, Elizabeth D., Katrine, N. Y.,.....	1 00
Palmberg, Dr., China,.....	92
Pilchard, Alonzo, Noble, Ill.,.....	1 00
Pratt, O. J., Buffalo, N. Y.,.....	7 00
Reinhardt, G., Macon, Neb.,.....	2 00
Reinhardt, Rev. J. G., Harvey, Ill.,.....	2 00
Rock, Mrs. J. D., Urbana, O.,.....	1 00
Rommel, Rev. Wm. C., Dansville,	
N. Y.,.....	10 00
Scarlett, Aug., Newark, N. J.,.....	5 00
Schwarz, Rev. P. A., Melville, N. Y.,..	5 00
Shumaker, J. W., Lovettsville, Va.,...	5 00
Smyth, Miss A. C., New York, N. Y.,..	4 00
Society at Socoow.....	22 08
Starin, Mrs. Elizabeth E., Fulton-	
ville, N. Y.,.....	20 00
Stiles, Mrs. Maggie, Austin, Tex.,.....	5 00
Townsend, Miss C. M., Wallingford,	
Vt.,.....	1 00
Two Friends in N. Pres. Ch., Roches-	
ter, N. Y.,.....	20 00
Van Clive, Mrs. S. J. M., Alta, Ia.,.....	1 00
Wells, Rev. and Mrs. C. L., Brook-	
lyn, N. Y.,.....	30 00
Works, Thomas, Olney, Ill.,.....	1 00
Young, E. McKillop, China,.....	12 42
Young Men's League, Potsdam, N. Y.,..	5 00
Y. P. S. C. E. of South Pres. Ch.,	
Easton, Pa.,.....	1 78
	\$1,951 91

Gift of Note of Susan E. and Ira J. Williams, by J. B. White, late of Kingfisher, Okla.,.....\$2,150 00

CHURCH COLLECTIONS.	
ALABAMA.	
Evergreen, Union Ch. Service.....	\$3 63
ARIZONA.	
Phantix, Central Meth. Ep. Ch. South	2 80
CALIFORNIA.	
San Francisco, Mizpah Pres. Ch.,.....	1 50
COLORADO.	
Colorado Conf., Meth. Ep. Ch.,.....	149 00
Elizabeth, Pres. Ch.,.....	1 00

CONNECTICUT.	
Green's Farms, Cong. Ch.,.....	\$3 00
DELAWARE.	
Dover, Pres. Ch.,.....	6 22
DISTRICT OF COLUMBIA.	
Washington, Gurley Mem'l Pres. Ch.,..	2 50
FLORIDA.	
Florida Conf., Meth. Ep. Ch. South...	55 99
GEORGIA.	
Atlanta, North Ave. Pres. Ch.,.....	8 31
Hashton, Meth. Ep. Ch.,.....	1 00
North Georgia Conf., Meth. Ep. Ch.	
South,.....	45 55
Rome, First Meth. Ep. Ch.,.....	1 25
South Georgia Conf., Meth. Ep. Ch.	
South,.....	7 25
IDAHO.	
Moscow, Meth. Ep. Ch.,.....	1 25
ILLINOIS.	
Hampton Charge, Meth. Ep. Ch.,.....	2 00
Illinois Conf., Meth. Ep. Ch. South...	15 60
Morrison, Meth. Ep. Ch.,.....	8 00
INDIANA.	
Indiana Conf., Meth. Prot. Ch.,.....	39 10
Muncie, Meth. Ep. Ch.,.....	54 00
New Albany, Second Pres. Ch.,.....	24 72
Richmond, St Paul's Evang. Luth. Ch	
" First Pres. Ch.,.....	8 20
IOWA.	
Carnarvon, Ger. Em. Pres. Ch.,.....	5 00
Clinton, First Pres. Ch.,.....	36 47
Pringhar, Meth. Ep. Ch.,.....	4 00
Salem, Pres. Ch.,.....	13 00
Tranquility, Pres. Ch.,.....	13 00
KANSAS.	
Genda Springs, Meth. Ep. Ch.,.....	7 00
KENTUCKY.	
Kentucky Conf., Meth. Ep. Ch. South	465 11
LOUISIANA.	
Louisiana Conf., Meth. Ep. Ch.,.....	1 00
MAINE.	
Brunswick, First Cong. Ch.,.....	18 00
Strong, Meth. Ep. Ch.,.....	6 00
MARYLAND.	
Rehoboth, Pres. Ch.,.....	1 00
MASSACHUSETTS.	
Chilcopee, Cong. Ch.,.....	2 10
Fitchburg, Rollstone Cong. Ch.,.....	8 45
Worcester, Old South Ch.,.....	47 43
MICHIGAN.	
Detroit Conf., Meth. Ep. Ch.,.....	408 00
MINNESOTA.	
Cummingsville, Pres. Ch.,.....	1 40
Greenleafon, Ref'd Ch.,.....	13 47
Minneapolis, Welsh Ch.,.....	20 00
MISSISSIPPI.	
Goodman, Pres. Ch.,.....	3 00
Mississippi Conf., Meth. Ep. Ch.	
South,.....	50 00
Union Church, Pres. Ch.,.....	12 46
MISSOURI.	
Halleville Circuit, Meth. Ep. Ch.	
South,.....	35 00
Kansas City District W. Ger. Conf.,	
Meth. Ep. Ch.,.....	19 00
Kansas City, Fourth Pres. Ch.,.....	100 00
Missouri Conf., Meth. Ep. Ch. South.	251 67
Southwest Missouri Conf., Meth. Ep.	
Ch. South,.....	115 92
St. Louis Conf., Meth. Ep. Ch.	
South,.....	266 73
St. Louis Conf., Meth. Ep. Ch. South.	45 00
Warrenton Circuit, Meth. Ep. Ch.	
South,.....	1 00
Webster Grove, Pres. Ch.,.....	24 00
West Ger. Conf., Meth. Ep. Ch.,.....	49 00
MONTANA.	
Montana Conf., Meth. Ep. Ch. South	25 25

NEBRASKA.	
Aurora, First Cong Ch.,.....	\$3 85
Belvidere, Meth. Ep. Ch.,.....	7 00
Dakota City, Meth. Ep. Ch.,.....	2 00
Hickman, Ger. Pres. S. S.,.....	5 00
Huntley and Hildreth Charge, Meth.	
Ep. Ch.,.....	5 60
Nebraska Dist., W. Ger. Conf., Meth.	
Ep. Ch.,.....	17 00
Northwest Nebraska Conf., Meth.	
Ep. Ch.,.....	17 00
NEW HAMPSHIRE.	
Tamworth, Cong. S. S.,.....	2 00
The Weirs, Meth. Ep. Ch.,.....	6 00
NEW JERSEY.	
Asbury, Meth. Ep. Ch.,.....	6 00
Englewood, Pres. Ch.,.....	79 32
Jamesburg, Pres. Ch.,.....	12 00
Manalapan, Pres. Ch.,.....	5 28
Orange, Central Pres. Ch.,.....	70 00
Platonfeld, Crescent Ave. Pres. Ch.,...	58 00
Trenton, First Pres. Ch.,.....	7 85
NEW YORK.	
Binghamton, Floral Ave. Pres.	
Chapel,.....	2 75
Brooklyn, Second Pres. Ch.,.....	17 00
" Union Service in Second	
Pres. Ch.,.....	49 34
Chasm Falls, Meth. Ep. Ch.,.....	2 00
Clymer, Abbe Ref'd Ch.,.....	7 06
Danville, Pres. Ch.,.....	4 00
Geneva, First Pres. Ch.,.....	14 04
Kingston, Clinton Ave. Meth. Ep. Ch.	5 00
Lockport, Meth. Ep. Ch.,.....	7 50
Marion, Pres. Ch.,.....	2 75
Meth. Ep. Chs., Through Methodist	
Book Concern,.....	224 00
New York, Collegiate Ref'd Ch. of	
Harlem,.....	50 60
Poundridge, Meth. Ep. Ch.,.....	1 66
" Pres. Ch.,.....	9 89
Syracuse, Westminster Pres. Ch.,.....	5 00
Varna, Meth. Ep. Ch.,.....	10 00
Warsaw, Pres. Ch.,.....	17 00
West Camden, Pres. Ch.,.....	5 00
NORTH CAROLINA.	
Concord Presbytery, 3 Churches,.....	9 12
Durham, Mangum St. Meth. Ep. Ch.	
South,.....	1 83
Ebenezer, A. R. P. Ch.,.....	4 70
Marshall, Conser Mem'l Pres. Ch.,.....	1 00
West North Carolina Conf., Meth.	
Ep. Ch. South,.....	19 56
NORTH DAKOTA.	
Lakota, Meth. Ep. Ch.,.....	4 00
OHIO.	
Cincinnati Conf., Meth. Ep. Ch.,.....	429 58
Cincinnati, Clifton Meth. Ep. Ch.,.....	20 00
" North Pres. Ch.,.....	16 05
" Winton Place Meth. Ep.	
Ch.,.....	6 00
Clarington, Meth. Ep. Ch.,.....	4 00
East Ohio Conf., Meth. Ep. Ch.,.....	4 00
Lockland, Wayne Ave. Meth. Ep. Ch.	14 00
Ohio Conf., Meth. Ep. Ch.,.....	6 00
Ohio Conf., Meth. Prot. Ch.,.....	10 35
Thornville, Meth. Ep. Ch.,.....	2 00
OKLAHOMA.	
Blackwell, Meth. Ep. Ch.,.....	1 00
OREGON.	
Columbia River Conf., Meth. Ep. Ch.	128 00
North Pacific Ger. Conf., Meth. Ep.	
Ch.,.....	15 00
PENNSYLVANIA.	
Chartier's, Pres. Ch.,.....	10 00
Falling Spring, Pres. Ch.,.....	30 15
Grove City, Centre Pres. Ch.,.....	5 00
Harrisburg, Olivet Pres. Ch. and	
S. S.,.....	3 16
Johnsburg, Pres. Ch.,.....	2 00
McKeesport, First Pres. Ch.,.....	20 00
Neath, Cong. Ch.,.....	12 05
Renovo, Pres. Ch.,.....	15 00
Slate Lick, Pres. Ch.,.....	8 00
Wilkesbarre, Westminster Pres. Ch.,...	10 00

RHODE ISLAND.	
Providence, Central Cong. Ch.....	\$5 00
SOUTH CAROLINA.	
Columbia, Green St. Meth. Ep. Ch.	
South.....	1 67
Fort Hill, Pres. Ch.....	1 83

SOUTH DAKOTA.	
Ascension, Pres. Ch.....	2 00
Lennox, Ger. Pres. Ebenezer Congregation.....	14 00
Long Hollow, Pres. Ch.....	1 00
Wayneson, Pres. Ch.....	1 00
Mountain Bend, Pres. Ch.....	1 00
Pajutass, Pres. Ch.....	1 00
White River, Pres. Ch.....	1 00
Yankton Agency, Pres. Ch.....	4 00

TENNESSEE.	
Ducktown Station, Meth. Ep. Ch.	
South.....	1 50
Morristown Circuit, Meth. Ep. Ch.	
South.....	90
Tennessee Conf., Meth. Ep. Ch.	
South.....	58 09

TEXAS.	
Thurber, Pres. Ch.....	2 00

WASHINGTON.	
East Columbia Conf., Meth. Ep. Ch.	
South.....	9 00

WEST VIRGINIA.	
Wellsburg, First Pres. Ch.....	28 00

WISCONSIN.	
Plainfield, Meth. Ep. Ch.....	6 00

WYOMING.	
Dietz, Meth. Ep. Ch.....	2 00

West Ger. Conf., Meth. Ep. Ch.....	1 00
CHINA.	
Hankow, P. E. Native Chs.....	11 04
Hongkew, American P. E. Ch.....	10 58

Hongkew, P. E. Native Chs.....	\$9 20
Tchang and Shant, P. E. Native Chs..	2 30
Shanghai, Ntingpo Native Ch.....	11 96
" P. E. Native Chs.....	7 96
Soochow, P. E. Native Chs.....	7 96

\$4,257 53

AUXILIARY SOCIETIES.

	Credited on as Donation.	Credited on Account.
Auburn Female, N. Y.....	\$25 00	\$11 34
Brooke Co., W. Va.		3 10
Brooklyn, N. Y.....		40 67
California.....		150 00
Cedarville, O.....	30 00	20 00
Cincinnati Young Men's, O.	130 00	27 96
Clark Co., Ky.....		47 39
Columbia Co., Wis.....		30 00
Dawn & Vic. Welsh, Mo....	\$ 90	
Giles Co., Tenn.....		53 26
Green Co., N. Y.....	200 00	
Greene Co., O.....		40 69
Houghton Co., Mich.....	\$ 50	
Hunterdon Co., N. J.....	250 00	23 00
Kent Co., Mich.....		47 42
Marion Co., Ind.....		5 11
Maryland.....		250 65
Massachusetts.....		42 31
Monroe Co., N. Y.....		25 48
Osborne Co., Kan.....		23 87
Otsego Co., N. Y.....	13 89	
Pennsylvania.....		431 91
Pike Co., Miss.....		18 18
Ronceverte & Vic., W. Va..		50 70
Sharon and Linn Grove, Ia.	30 60	
St. Francois Co., Mo.....		10 00
St. Louis, Mo.....		123 05
St. Louis Ger. Conf., Meth.		
Ep. Ch., Mo.....	100 00	
Tazewell Co., Ill.....		7 17
Virginia.....		460 00
Waugrean Bible Committee,		
Conn.....		1 00
Waxhaw and Shiloh, S. C....	60 00	3 80

Credited on
as Donation. Account.

Will Co., Ill.....	\$30 00
Wilson Co., Tex.....	\$6 94
	\$899 29 \$2,071 90

RETURNS FROM BOOKS DONATED.

Canaday, J. D., Henry, Tenn.....	\$8 54
Exhibit at Gen. Conf., Meth. Ep. Ch.	
Los Angeles, Cal.....	39 64
Eyerick, Katherine, Wellsville, O....	1 20
Mills, Edward L., Stevensville, Mont.	2 80
Owen, W. P., Poplar Bluff, Mo.....	6 81
Presbyterian Board of Publication,	
Philadelphia, Pa.....	10 14
Snyder, G. M., Yuma, Ariz.....	12 40
	\$81 53

FOREIGN AGENCIES.

Brazil Agency, Sales, etc.....	\$4,234 14
China Agency, Sales, etc.....	1,165 82
Levant Agency, Sales, etc.....	9,760 09
Philippine Agency, Sales, etc.....	1,198 04
Siam Agency, Sales, etc.....	159 32
Venezuela Agency, Sales, etc.....	461 15
	\$19,978 56

Agency among Colored People of the
South.....

\$484 26

MISCELLANEOUS.

Retail Sales.....	\$1,894 86
Trade Sales.....	561 71
Sales of Waste Material.....	121 60
Rentals.....	\$409 76
Income from Trust Funds.....	461 25
Income from Available Funds.....	25 86
Income subject to Life Interest.....	\$63 75
Alden Memorial Fund.....	22 50
Record.....	3 61
	\$6,304 40
Total Receipts.....	\$44,007 23

OFFICERS AND MANAGERS OF THE AMERICAN BIBLE SOCIETY.

PRESIDENT.

DANIEL COIT GILMAN, LL.D., Maryland.

VICE-PRESIDENTS.

HON. JOSHUA L. CHAMBERLAIN, LL.D., Maine.
 GEN. OLIVER O. HOWARD, Vermont.
 HON. CORTLANDT PARKER, LL.D., New Jersey.
 HON. FRANK M. COCKRELL, Missouri.
 HON. JOHN W. FOSTER, LL.D., District of Columbia.
 THEOPHILUS A. BROUWER, Esq., New York.
 CYRUS NORTHROP, LL.D., Minnesota.
 JAMES H. CARLISLE, LL.D., South Carolina.
 HON. HOWARD VAN EPPS, Georgia.
 JAMES H. TAFT, Esq., New York.
 ANNIS MERRILL, LL.D., California.
 HON. WILLIAM P. DILLINGHAM, Vermont.

HON. E. E. BEARD, Tennessee.
 HON. DAVID JOSIAH BREWER, LL.D., District of Columbia.
 MERRILL E. GATES, LL.D., District of Columbia.
 HON. WILLIAM J. NORTHERN, Georgia.
 HON. EDWARD H. EAST, Tennessee.
 WILLIAM A. ROBINSON, Esq., Kentucky.
 ELBERT A. BRINCKERHOFF, Esq., New Jersey.
 JOHN NOBLE STEARNS, Esq., New York.
 HON. JAMES A. BEAVER, Pennsylvania.
 HON. JOHN B. SMITH, New Hampshire.
 HON. SAMUEL R. CAPEN, LL.D., Massachusetts.
 JAMES WOOD, New York.

SECRETARIES.

REV. JOHN FOX, D.D.
 REV. WILLIAM L. HAVEN, D.D.
 REV. EDWARD P. INGERSOLL, D.D.

TREASURER.

WILLIAM FOULKE.

MANAGERS.

TERM—1904 to 1906.
 WILLIAM T. BOOTH.
 CHURCHILL H. CUTTING.
 JOHN S. PIERSON.
 JOHN S. McLEAN.
 WM. J. SCHIEFFELIN.
 CHARLES D. LEVERICH.
 EDWARD KIRK BILLINGS.

TERM—1903 to 1907.
 FREDERICK STURGES.
 GEORGE G. REYNOLDS.
 JAMES A. PUNDERFORD.
 GEORGE E. STERRY.
 THOMAS WHITTAKER.
 GEORGE D. BEATTY.
 FREDERIC S. DUNCAN.

TERM—1902 to 1906.
 ALEXANDER E. ORR.
 GERARD BEEKMAN.
 E. FRANCIS HYDE.
 H. D. NICOLL, M.D.
 WILLIAM H. HARRIS.
 EDWARD P. TENNEY.
 A. H. GILBERT.
 HENRY W. JESSUP.

TERM—1901 to 1905.
 T. G. SELLEW.
 GEORGE FOSTER PEABODY.
 EZRA B. TUTTLE.
 JAMES S. BAKER.
 HENRY C. M. INGRAHAM.
 ALEXANDER MAITLAND.
 HENRY S. STEARNS, M.D.
 J. EDGAR LEAYCRAFT.

FINANCIAL STATEMENT FOR SEPTEMBER, 1904.

RECEIPTS FOR BENEVOLENT ACCOUNT

	Gifts from Auxiliaries	Legacies	Church Collections	Gifts from Individuals	From Sales of Books Donated	Agency Colored People of the South	Sales Reported by Foreign Agents	Returns from Ministry and other Societies	Income from Perpetual Trust Funds	Miscellaneous	Journal Entries	Total Cash
Cash.....	860 29	6,802 36	4,257 33	1,951 91	81 53	484 36	14,974 50	----	461 25	3 61		\$32,910 10
Journal..	----	----	----	2,150 00	----	----	----	----	----	----	\$2,150 00	

RECEIPTS FOR GENERAL ACCOUNTS

	Journal	Cash
From Auxiliaries.....	97 36	2,071 90
" The Trade.....	3 50	561 71
" Salesroom.....	234 07	1,394 86
" Rents.....	----	3,609 76
" Income from Available Funds.....	----	25 36
" Income Subject to Life Interest.....	----	303 75
" British and Foreign Bible Society.....	38 46	----
" Exchange Account.....	14,040 31	----
" Available Funds.....	2,117 50	----
" Trust Funds—The Anna Maria Barton Fund.....	----	3,000 00
" " Dudley B. Ellis, Gift.....	----	1,085 74
" " Alden Memorial Fund.....	----	22 50
		16,591 10
		11,875 58

RECEIPTS FOR DEPOSITORY ACCOUNT

	Books Issued	Miscellaneous
Cash.....	----	----
Journal.....	11,834 55	06
		11,834 41

RECEIPTS FOR MANUFACTURING ACCOUNT

	Sales of Waste Material	Job Work	Finished Plates	Repairs to Plates	Books Delivered to Depository	Miscellaneous
Cash.....	121 60	----	----	----	----	121 60
Journal.....	----	683 06	----	----	10,253 21	10,936 26

Total Journal Entries.....

41,121 77

Total Cash Receipts.....

44,007 28

Cash Balance from August, 1904.....

10,771 58

\$54,778 86

DISBURSEMENTS FOR BENEVOLENT ACCOUNT

	Field Agents	Bible Society Record	Foreign Agencies	Grants to Missionary and other Societies	Miscellaneous	Agency Colored People of the South	BIBLES			Journal Entries	Total Cash
							Donated	To Foreign Agencies	To Life Members		
Cash.....	1,040 22	154 48	18,931 31	350 00	19 11	497 65	----	----	----		\$20,982 77
Journal...	----	321 26	13,410 31	100 00	----	688 42	1,016 21	798 10	207 50	\$16,541 80	

DISBURSEMENTS FOR GENERAL ACCOUNTS

	Journal	Cash
Auxiliaries—Value of Books Supplied, etc.....	1,131 37	----
The Trade.....	1,245 37	----
Salesroom.....	1,561 56	183 61
General Salaries and Expenses.....	332 29	2,787 14
Bible House Expenses.....	----	1,879 42
Interest on Life Investment.....	----	430 00
Books for the Blind on Account of Burr Legacy Income.....	590 32	----
British and Foreign Bible Society.....	1,607 01	----
Exchange Account.....	2,117 50	7,723 33
Trust Funds Invested.....	----	80 00
Income from Available Funds.....	2,150 00	----
Bills Receivable.....	----	13,756 52
		12,902 72

DISBURSEMENTS FOR DEPOSITORY ACCOUNT

	Salaries and Expenses	Boxes and Cartage	Freight, Postage, etc.	Books from Man'g Dept.	Books Purchased	Books Returned	Discount on Sales	Miscellaneous
Cash.....	568 87	522 42	148 13	----	----	----	----	1,245 42
Journal.....	----	----	10,253 21	----	60	867 64	----	11,123 45

DISBURSEMENTS FOR MANUFACTURING ACCOUNT

	Wages	Material	Man'g Repairs and Expenses	Machinery and Tools	Rent of Manufactory	Miscellaneous
Cash.....	7,443 62	3,584 33	202 95	13 00	----	11,243 90
Journal.....	----	----	----	----	----	----

Total Journal Entries.....

41,121 77

Total Cash Disbursements.....

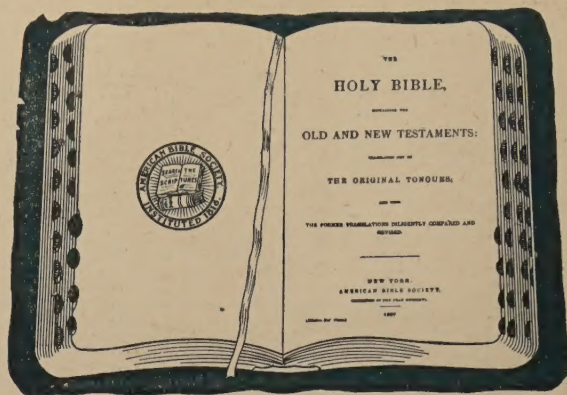
64,344 81

Cash Balance forward to October, 1904.....

8,434 05

\$54,778 86

N. B.—The amounts in *italic* type are not actual cash transactions, but necessary payments by Journal entries as between the different Departments, to show the net result of each.



The American Bible Society Desires to Call Attention
to its Full Line of

BIBLES AND TESTAMENTS

FOR

Sunday Schools and Mission Work

SPECIAL ATTENTION is called to the following Editions :

Price List
No.

268	AGATE TESTAMENT, 32mo, Cloth, Red Edge, Round Corners (cut flush).	5
267	AGATE TESTAMENT, 32mo, Cloth, Red Edge	8
178	AGATE BIBLE, 24mo, Cloth, Red Edge	15
146	MINION BIBLE, 18mo, Cloth, Round Corners, Red Edge	20
131	NONPAREIL BIBLE, 12mo, Cloth, Red Edge	25
95	BREVIER BIBLE, 12mo, Cloth, Red Edge (Indexed Edges 10c. extra)	35
106½	MINION REFERENCE BIBLE, 12mo, Roan, Flexible, Divinity Circuit, Round Corners, Red Under Gold or Gilt Edge, with Maps (Indexed Edges 10c. extra)	1.10
61½	BOURGEOIS REFERENCE BIBLE, Octavo, Roan, Flexible, Divinity Circuit, Round Corners, Red Under Gold or Gilt Edge, with Maps (Indexed Edges 10c. extra)	1.75
60	BOURGEOIS REFERENCE BIBLE, Octavo, Turkey Morocco, Flexible, Divinity Circuit, Round Corners, Leather Lined, Red Under Gold or Gilt Edge, with Maps (Indexed Edges 10c. extra)	2.75
64	BOURGEOIS REFERENCE BIBLE, Octavo, Extra Quality Thin Paper, Turkey Morocco, Flexible, Divinity Circuit, Round Corners, Silk Sewed, Leather Lined, Red under Gold Edge, with Maps	3.25

FAMILY BIBLES in Roan and Turkey Morocco from **\$1.25 to \$18.**
Full Descriptive Catalogue Mailed on Application.

AMERICAN BIBLE SOCIETY, 6 BIBLE HOUSE, NEW YORK.